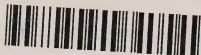


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THE

TENTH REPORT

OF THE

GERMAN EVANGELICAL MISSION,

IN THE

CANARA, SOUTHERN MAHRATTA,

AND MALAYALAM PROVINCES ;

AND

ON THE NILACIRIS.



BANGALORE:

PRINTED AT THE WESLEYAN MISSION PRESS.

1850.

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REPORT.



THIS tenth report, in which we give an account of the fifteenth year of our Mission, is to commence a new series of yearly Mission-sketches, drawn on a new principle, acceptable we hope to our dear friends and kind readers, at least to those, who with us have to bear the heat of this Indian sun, and the burden of tropical lassitude. We shall tax the valuable time and patience of our friends more lightly in future, by presenting instead of panoramas, diffuse, and wanting in perspective, a bird's eye view of the Mission, for the comprehension of which, half an hour's kind attention may suffice.

We seem to have entered upon a new period in the history of our Mission with the commencement of this year.

The Rev. W. Hoffmann, D. D. who has directed the affairs of our society since the year 1839, and carried the bark of our Mission boldly out of the safe harbour of small and cautious beginnings to the high seas, whither large ships only are wont to resort—has been forced to retire from his post of labour and honor by the failure of his health. He is succeeded by the Rev. J. Josenhans also a clergyman of the Evangelical Church of Würtemberg. He is the third Principal of the Basel Institution, over which presided for 22 years the Rev. Chr. Blumhardt, a pattern of wisdom and caution; and for 11 years the Rev. Dr.

Hoffmann, distinguished above many, by boldness of faith and largeness of views, and which is now committed by the Lord to the firmness and energy of one, who has for many years been among the most earnest and faithful friends of our Mission. May the good hand of God be upon him and upon us all.

In the fourth week of January 1850, the first General Conference, since the enlargement of our Mission (in 1840 and the following years,) was held at Mangalore, and we trust that by the grace of the Lord whose we are, and whom we serve, the new or rather revived, institution, will accomplish the desire of our esteemed Committee by duly concentrating the strength, harmonizing the action, and invigorating the whole body of the Mission.

On the Nilagiris the Mission has had a prosperous commencement. Three brethren are now at work there. But the zealous friend, who had been the principal instrument in the establishment of that Mission has,—alas! gone to his rest.

In the Malayalam Mission two great changes have taken place—the establishment of an out-station at Chombala, 10 miles to the south of Tellicherry, in the midst of a native church newly planted there, and the transfer of Br. Gundert to Chiracal, 5 miles from Cannanore, for the purpose of strengthening the Cannanore station. The Churches, particularly at Anjar-kandi and Chombala are growing.—

In the Canara district, new life is shewing itself in three different localities in the vicinity of Mangalore. The native church is gaining strength; the Mission schools, particularly the English; the Catechist, and the Industrial schools prosper.

The Southern Mahratta Mission has been deprived of the services (only for a time, we hope) of Br. Layer who has been obliged to retire to Europe for a season, after a stay and faithful service in India of thirteen years. Among the Lingaites, particularly those who call themselves Nudi people, and also in other directions, signs of life begin to appear.

Thus the Mission is, thanks be to the Lord, steadily progressing and "spreading as a tree planted by the rivers of water," bearing leaves and blossoms and fruits.

A very large sum has been contributed again by our Indian friends, for the support of the Mission. The Donations of the past year have amounted to the sum of Rupees 11,175—1—3, for which riches of Christian liberality we beg to return our hearty and humble thanks to all those cheerful givers, of much or of little, who love the coming of God's kingdom and its heralds among the Heathen.

At home our friends, as it appears by our last accounts, expect a season of difficulty and trials of faith. The revolutionary spirit of the age is gaining ground in our native country, and this spirit panting for the emancipation of the world, has no sympathy with the spread of the Gospel of the world's salvation. At the same time a holier spirit has been aroused among the faithful, and the necessity of preaching the Gospel at home in the towns and villages of old Christendom, is understood and felt by many of the best friends of Missions. Many now direct their strength chiefly to that which they consider the one thing needful for averting, (if it be yet possible,) the doom of our country. God forbid that we should not rejoice in this great holy crusade against the powers of darkness at home. But at present the effect of the new movement upon the cause of Missions among the heathen is far from favorable. Under these circumstances we must ask leave to draw still more freely upon the liberality of our Indian friends if we are to stand our ground.

CANARA.

MANGALORE.

1. CONGREGATION.

*Rev. C. L. Greiner, Mrs. Greiner; Rev. A. Bühler, Mrs. Bühler;
now absent on the Nilagiri Hills on account of Br. Bühler's health,
Rev. B. Deggeller.*

The hand of the Lord has been heavy upon the Brethren. Br. Greiner's two elder children fell ill during the last monsoon and were parted from their earthly parents, the younger following the elder within six weeks. Br. Bühler's health often failed in the course of the year, at last it broke entirely, so that he had in haste to retire to the Hills.

Besides the regular services on Sundays and Wednesdays and the first Monday of every month, the men belonging to the Church assemble on Friday evenings for reading the Scriptures and social prayer, and the women on Friday afternoons for the same purpose. The latter are the most regular in their attendance.

Several of those, who were excluded from the Lord's supper in the course of the past year, have been received again; others long and hope for their restoration. On the whole the Church has grown, though it still abounds in such as are weak and sick. May the Lord heal us!

Fourteen boys and thirteen girls were, after due preparation, confirmed on the 2nd Sept. and admitted to the Lord's supper on the 9th Sept. May the Lord keep their souls.

Two girls of the boarding school and twenty children of church members have been baptized.

In a few days hence thirty seven souls will be admitted to the Church if it please the Lord. Two Billavar families, a weaver with his family, an oilmaker with his family and two young men, a fisherman and a Billavar.

Besides these there are several new candidates for baptism, the first fruits from new localities.

At URVA one of the suburbs of Mangalore; BERMU with his Brother a Pujari of the Billavar were brought to us by Obadiah one of the older Converts. They first dreaded us like charmers, then they listened and were touched by the word. Their neighbours and their landlord stormed, when they found that the Padres were about to gain a footing in the village. The Pujari drew back, but Bermu stood firm even when his brother forsook him. MALLU another head of a house in Urva was drawn by the example of his neighbour. At the second visit the word of God deeply affected him. He has remained firm under many troubles. His wife with her children left him, but returned after ten days. Simeon one of the oldest native brethren spends some hours with them every week, instructing and comforting them. BERMU'S WIFE after some hesitation professed her willingness, some time since, to share the fate of her husband, but four weeks ago, when she accepted an invitation to one of their great marriage feasts, her heart was turned again by the counsels and entreaties of her relatives. Still we continue to hope for her. APPANNA an oilmaker of same village followed his neighbours. The first conversation we had with him, gained his heart; it was a fine sight to behold a soul opening itself within a few hours to the light of grace. He determined at once to follow the Lord, and him altogether. It was on a Saturday evening, next morning he promised to join our worship. Here however his strength seems to have failed him. We have not seen him since.

At UCHILLA a village 30 miles to the north of Mangalore, a small congregation has been gathered within the last year, and a large piece of waste land was kindly granted to them some time ago. CORAGEA Pujari, one of the great men of that neighbourhood, has given up his idolatry, destroyed his Bhuta-temple and come over to the side of the Gospel. His bold determination astonished our people and ourselves. Without giving warning, he resolved to break loose from caste, traditional worship, honor, money, kindred, wife and idol and came to our catechist declaring that he had made up his mind to become a Christian. The whole of the little world around him gathered together, to save him from disgrace and themselves from such a defeat. But nothing moved him. His relatives then humbled themselves before the poor Catechist entreating his mercy and intercession, to turn the mind of the Pujari: "We would let any one forsake us and join you, but his loss is the setting of the country's sun." On the first communication of the joyful news, we hastened to the spot dreading great tumult among the People. But on our arrival we found all quiet, the new convert firm, and resolute, and fear had fallen upon all the people. His wife still persevering in her entreaties and threats, he said "I have chosen my side. Nothing will turn me. If you will, come with me to serve the living God, if not, there is our money in that box. Take it and go." She stayed.

At BOLMA, where the Mission possesses land presented to us some years ago by one of our best and oldest friends, FAKIRE, a Billavar, 22 years of age, a neighbour of our people, joined us three weeks ago. Three years ago when we took possession of the fields given to our church, he was according to his own account, full of hatred and contempt. In this temper he continued for a year. Then he thought, he would see what sort of people these Christians were, and tried to become acquainted with Nathanael our catechist. For a long time he continued his enquiries and deliberations keeping however his thoughts entirely to himself. At last he felt love for the Gospel but for another year kept perfect silence until three weeks ago when his parents desired him to worship the house Bhuta by submitting himself to be possessed according to the custom. Then at once he declared that he would no longer so degrade himself, that all this worship was a lie and a sin. The poor people, shocked and confounded, wept, cried and entreated and begged him, to take a medicine which would restore him to his right mind, or at least to promise them, no more to go to Nathanael. But he

10.9 next year

declared they might take his life, but he would never yield. Then they called a Panchayet, thrust him out of the house and declared him dead. Dead to them and to the world, he lives by the grace of the Lord among us to the joy of our people at Bohua and a living proof of the power of the Gospel in the sight of the heathen.

Our CHURCH SCHOOLS have undergone a change with the consent of our committee. The former boarding school has been dissolved. Our Christians have taken back their boys into their own families, where it was practicable. Twenty destitute boys under 13 years of age have been collected in an asylum under the charge of the Brethren who minister to the congregation. They live with Daniel one of the older converts, in a separate house on the Mission premises, are kept at school until noon, and work in the afternoons, generally preparing thread and twist for our weavers. Their school is attended also by the boys of our Christian families. The GIRL'S BOARDING SCHOOL is still carried on as formerly. The whole burden of this work is now upon sister Greiner. Almost all the daughters of our converts are in this school; but it is also by degrees to be reduced to an asylum for such girls as have no other home. Little can be said of these schools. They cause much anxiety at times and there is more cause for supplication than for praise.

One man, Paul, has been excommunicated for misconduct. He has not repented.

Ezra an old servant, and 8 children have died in the course of the year.

Several tours have been made in the immediate vicinity of Mangalore.

Two vernacular day schools have been established at Bollara and Bokkapatna.

On Saturday mornings the Gospel is preached to about 300 of the poor of the place, who receive alms from the Christian residents thro' the Brethren of the Mission. 30 sick persons have received bodily and spiritual attendance in the Poor-house which is under the care of old Simeon. Many of these attend our services.

2. SCHOOLS, &c.

Rev. H. Moegling; Rev. W. Hoch; S. Müller; G. Boesinger.

Catechist class. Two of our converts of 1844, Christian Kamsica, and Jacob Kamsica, formerly employed as Catechists and Schoolmasters were on their earnest solicitations received into this class. One of the former pupils has left on account of sickness. Thus there are now ten young men attending this class

During the greater part of the past year Br. Bühler was here and assisted in the instruction of the Preparandi.

The lessons for the past year were. 1, full interpretation of St. Paul's Epistles to the Ephesians, Philippians, Colossians, Philemon, 1st Thessalonians. 2, full interpretation of Ecclesiastes, Job, Hosea, Amos, Joel. 3, repetition of the Harmony of the Gospel, the five books of Moses, the Psalms and Job. 4, explanations of the first six books of Jaimini's Bharata and of Canarese Proverbs. 5, writing skeletons of sermons heard at church from memory. 6, a course of church history. 7, private reading of English books.

The progress of the pupils, their diligence and conduct are creditable. May they learn more and more to believe in Christ's love, to understand the word of God and to serve Him in spirit and in truth.

Br. Wurth has been appointed by our committee to join Br. Moegling in the work of this seminary.

A Boarding School for Indo Briton boys has been established with the permission of our committee. Seven boys have been received. Christian training and a plain good English education, such as is afforded by our English School, we can offer to those who will put such children under our charge.

Industrial department. The arrival of the Brethren Müller and Boesinger forms an era in the developement of the Mission; they are the first masters of trades from Home, who have joined us for the purpose of rendering our native converts an industrious and prosperous class, independent of the temporal support of the Mission, and in future, (it may be,) able to support their own native ministry.

Watch mending and clock-making have been commenced. A carpenter's and smith's shop have been set up, and 7 of the older boys of our former boarding school have been apprenticed to our new Brethren, whose business has been so prosperous, that they were enabled to pay back a considerable part of the outlay made by our committee upon the new undertaking before the close of the first year.

Five young men are employed in the weaving room; they work under a Master and under the superintendence of one of the brethren. One of these will in a few weeks go to Tellicherry and assist the brethren there in introducing the weaving trade among their people.

Five lads have been learning the bookbinder's trade. One of them, who belonged to the Tellicherry Mission after having learned his business sufficiently, has returned to his station, and has set up his shop there, teaching others what he has learned himself. The bookbinder who has taught these apprentices will soon return to his own home. We shall be able to get on without him.

Two young men formerly in the boarding school are employed in the printing office, the business of which is carried on, with two exceptions, by members of our Church.

Two lads have learned the currier's trade at Hunsur, Capt. Budd the superintendent of that establishment having kindly received them as apprentices. They are now returning to the same place to learn shoe-making and saddlery.

We hope to be soon joined by some more lay brethren from Basel, who will enable us to carry on our plans with better success and more sustained strength.

These industrial efforts have caused us much trouble, anxiety and exertion; but if it be the will of God that we succeed in rendering our native church a body of laborious and thriving people (and has not godliness the promise also of this life?) respected by those who are without, and respecting themselves, the sight of this light shining from among our church, into the surrounding darkness, will amply reward us for all our labour.

The English School in the town is in a more flourishing condition than ever. It is attended by 157 scholars of all classes. The master

who assists Br. Hoch, is well qualified and very diligent; and Br. Hoch, gives his whole time and strength to the schools under his charge. The subjoined list will shew the position which the school holds among the community of Mangalore.—*The Canarese School* is attached to the English School as formerly, attendants 33.

LIST OF SCHOLARS.						Protestants.	Roman Catholics.	Mussulmans.	Brahmins.	Other Castes	Total.
Upper Division (4 classes,) attending school from 6 to 10 A. M.						4	3	8	44	7	66
Lower Division (5 classes,) attending school from 11 to 5.						9	12	4	54	12	91
Total of English Scholars.						13	15	12	98	19	157
Total of Canarese Scholars.						0	1	6	15	11	23
Total.....						13	16	18	113	30	190

Printing Establishment. The press has been usefully employed in printing revised editions of former publications and the Bibliotheca Carnatica (the printing of which however has lately been stopped in expectation of a large supply of Mss. for collation from the Government library at Madras, while the work of preparation has been carried on). A new school book has been ordered to be prepared for the use of the Canarese schools of the Bombay Government. The Religious tract society has most liberally supplied our Canarese press here and the Malayalam press at Tellichery with a grant of 150 reams of paper.

List of Books Printed.

	Pages.	Copies.	Total Pages.
Henry and his Bearer revised	102	2000	204,000
Guana Suchane—reprinted.	40	2000	80,100
Sanmarga—reprinted	88	2000	176,000
Pilgrim's Progress,—revised edition	255	1000	255,000
Bibliotheca Carnatica Ramayana	204	220	44,880
Psalms.	274	775	212,350
Proverbs	88	200	17,600
Ecclesiastes	32	200	6,400
Total Pages.....	1,083	8,395	966,230

MULKI.

Rev. J. J. Ammann, and Mrs. Ammann.

Br. Ammann's health has permitted him to work the whole year with few interruptions. Mrs. Ammann's health failed in April, but her strength was restored by Him, who hears prayer, by a change of air and a stay of some weeks at Mercara. Br. Ammann has been engaged as hitherto in watching and nursing the little church around him, which consists of 51 souls,—in preaching the Gospel in most of the villages of his district, in translating the scriptures and revising the first Tulu translation of the new Testament.

The little Church is improving in knowledge and earnestness of Christian conduct. Two Sunday services and two on week days at Mulki, and one week day service at Kadike, have been held throughout the year, whenever Br. Ammann was at home. Sometimes, in his absence, the Brethren from Mangalore have officiated for him. The communicants were individually examined and exhorted before the celebration of the Lord's supper. The members of the congregation have commenced collecting a little fund from their poverty, to help their still poorer brethren, and to give something towards the support of a Catechist. Most of the Mulki and Kadike Christians support themselves by agriculture.

On the 18th February 1849, a family was baptized to our great joy, who had formerly been near the kingdom of God. Eight years ago the father of a family joined us as Catechumen. He seemed very promising, but his love for his wife drew him back and his people rewarded him by creating him their Priest. However he had no peace in his heart. At last his wife also shared his convictions and they returned to the Lord, whom they had forsaken.

Five children of the congregation have been confirmed after due preparation; they appear to have surrendered their hearts to Christ in truth.

Mrs. Ammann keeps a school for the few children of the congregation from 9 to 2 on week days. For the rest of the day the children assist their parents in their fields.

Among the heathen the Gospel is preached from house in the villages. Br. Ammann generally staying from 6 to 14 days in each locality.

The monsoon months during which a Missionary on this coast is necessarily confined to his house, have been spent principally in revising the Tulu translation of the new Testament.

SOUTHERN MAHRATTA MISSION.

DHARWAR.

Rev. J. Layer and Mrs. Layer: Rev. H. Albrecht and Mrs. Albrecht.

Br. Layer, after a long struggle against a chronic disease, had at last to quit his post in October, 1849. Since then Br. Albrecht has

had to sustain the work of the Station singlehanded. The state of the congregation and of the schools is on the whole encouraging.

Peter, one of the late converts, has returned to his former sins, as well as the poor woman who was baptized with him, and afterwards for a time returned to her former husband.

The two other Canarese Converts have grown in grace. The young man, John, of Sirey, is very hopeful. Humble and reserved when at home, he kindles and becomes eloquent, when speaking of Christ to his country men. He has accompanied the Brethren on Missionary tours and has been very useful. A former acquaintance from Sirey paid him a visit sometime ago and staid with him for 10 days. He declared that he was fully resolved on professing his faith in Christ, but would only go home to persuade his wife to join him. He said that he would certainly not delay his baptism as he had seen a Lingaite priest, his former Guru, die in great trouble and sorrow, full of self accusations, because he had not confessed the name of Christ and received baptism. "Alas! that I have made delays! I have no faith in idols, yet I am no Christian, and now I must die"—he exclaimed. Then he got upon his knees, repeated the Lord's prayer, sank down and expired. "Having been witness of such a death, I shall not procrastinate," he said, when he took leave of the Brethren.

Several other Lingaites seem to be inwardly attached to the gospel, but the fear of man, and the charms of the world keep them back from Christ. The thralldom in which the poor Lingaites live under their avaricious and insolent High priests, four in number, is very galling. They farm their disciples out to certain priests called priests of thousands who squeeze from the poor deluded laity all they can get. May the Lord soon set them free.

230 children are under instruction in 6 boy's schools and one girl's schools. These schools are fields in which the seed must be sown in hope.

11 girls live in the boarding school. They have caused much more grief and anxiety than joy. May the Lord have mercy on them and turn their hearts.

HUBLY.

Rev. J. Müller and Mrs. Müller: Rev. G. Wüth.

Also this year the work of the Gospel has been carried on in faith, little has appeared to sight. The preaching of the gospel has been continued in the streets, in houses and in other places at Hubly and in the surrounding country. The name of Jesus is made known. The Missionaries become familiar with the people but of real changes nothing yet is seen. The ravages of the small pox and cholera have had no effect it seems, upon our poor people.—There are 300 boys in five schools and 40 girls in three schools under the charge of the Brethren.

Nicolas, Jonathan and Luke having returned to Mangalore, their native place, our congregation has been reduced to Isaac, the old convert, and Paul who was

baptized last year. We have on the whole been pleased with them.—Isaac is still unmarried; it is difficult to find a suitable wife for him; he is past forty and his health weak. His old half deaf mother still refuses to listen to the Gospel.—Paul sometimes aspiring to higher things has been diligent and faithful in his work as tailor. He accompanied Br. Müller on some tours, when he employed his opportunities for speaking to his countrymen to very good purpose. May he become a shining light.

Our Sunday services have been attended by a few heathen people. Several young people have been in constant intercourse with Paul, they read and pray with him, but they seem to have no mind to risk the things of this world for the sake of their souls.

In May last, a farmer applied for reception into our communion, but when he found we would not support him, he turned away again.

Some months later a shoemaker wished to join our Caste, he said, for he had two wives, and several children, and did not know how to live. We dread such converts.

The business of the schools has been carried on as formerly, many tracts and parts of scripture are got by heart, and we catechize the scholars on them. But when we are away, the schoolmasters make them often read heathen books and fill their minds with heathen thoughts and sentiments. Still the seed is sown among young and old by means of these schools.

There have been more visitors than usual at the Mission house during the last year, perhaps on account of Paul.

A silk weaver of Banabednore, who formed Br. Würth's acquaintance three years ago, came to us last year, and staid two days. We were much pleased with him. He said on parting "I shall sell what I have, and return to you."—May the Lord make him free.

Br. Würth, from 27th December 1848—30th March 1849, performed a journey to Mangalore, Cannanore, Tellicherry, Calicut and the Nilagiri and returned by way of Mysore, and Shimogah. He had many opportunities for preaching the Gospel to the Canarese people. Br. Müller made a tour, accompanied by Paul from 21st November to 11th December, and visited upwards of 20 villages.

Some people declared their readiness to join us if they knew how to gain their livelihood as Christians. At Domrikoppa there is a little Romish congregation of about 150 souls. They are nearly as ignorant as the Heathen. They listened attentively to Paul. They have two little Chapels, one for the higher caste people, and one for the lower, although the difference between their castes, is very slight.

May the Lord soon bring light out of darkness.

BETTIGHERRY.

Rev. C. Hiller, and Mrs Hiller; Rev. G. Kies.

If it were not for the darkness by which the unrenewed heart is enslaved, the Brethren would find little opposition among these people,

who seem to be persuaded, that, whatever may be the result of the controversy between the new way and the old, these new teachers are their best friends. Preaching is carried on more in the houses than in the streets of Bettigherry. Sometimes considerable numbers assemble in the rooms or yards of houses around the Brethren. Christian also, their convert from the Nudi people, is well received, he has many advantages over the foreign Missionaries. He meets with a great deal of confidence among his countrymen. The schools at Bettigherry and in the neighbourhood contain 66 girls under the superintendence of Mrs. Hiller, and 255 boys. They are on the whole in a good condition and answer their purpose.

Some young people have drawn nearer. They attend the evening prayers and the Sunday services at the Mission house.

A Lingaite who gave us hope last year, has turned back in the pride of philosophy. A weaver, a Shastra-reader, seems to be heartily inclined towards the Gospel. He continues to read the Shastras, to keep his people, as he says, from worse amusements, but employs his opportunities for speaking favorably of the new doctrine. He is happy to see the Missionaries in his reading room, and often opens the way for them to address the people. One wall of partition only remains, he says that of caste. "But it may fall tomorrow."

A Lingaite Priest after having been in connection with us for a whole year, and having lived with us for several months was found out to be a deceiver who under the cover of friendship opposed the Gospel secretly among the people. He was sent away at last, and his disciples having obtained proofs of his abominable character have cast him out from among them also. He has now joined another priest an old acquaintance of the Missionaries, but now also an enemy of the Missionaries.

A short time ago, Christian on a Missionary tour, discovered a set of people in a village nine coss from Bettigherry, who are in the habit of assembling to read our tracts and who listened most attentively to the words of the new Evangelist. In their neighbourhood there was a hermit called Adawi Swamy, who anxious to be come acquainted with the Padres, came to Bettigherry. He settled on the Mission premises on the 15th December with his wife 4 children and a disciple. They are under instruction and seem to be sincere and hopeful people.

The colony at *Malasamudra* has been under the charge of the Bettigherry Brethren since the departure of Br. Stanger in the beginning of October. A new brother from Basel, Br. Leonberger has arrived to take Br. Stanger's place. Samuel, Daniel and Abraham three Malasamudra converts give much satisfaction by their conduct. A man with his wife and child and another unmarried man belonging to the colony are under Catechetical instruction. A school belonging to Malasamudra is established at Asanti, Scholars 18.

Br. Kies spent 5 months among the so called Nudi people.

Christian, the Priest, who was baptized on Christmasday 1847, formerly belonged to this sect. Some Lingaite well acquainted with the literature of his own sect, with

Vedantism and the Koran, seems to have established this sect about 300 years ago. The system is a Vedantism clothed in and mixed up with Lingaite, Brahminic and Mussulman doctrine and tradition, and distinguished by a belief in a resurrection of the body. This persuasion first led these singular people to us, as they discovered their own doctrine of the resurrection in our tracts and in the Bible. Their system is laid down in a collection of books, which are called Gurn-Nudi the sayings of the Guru. He is said to have written his works under a large over hanging rock. Kode-Kallu Umbrella stone under which he lived 21 years at a place ten coss to the North of the river Krishna on the frontiers of the Company's and the Nizam's territories. His followers appear to be less inaccessible to the Gospel than other Hindoos, and the result of our labors among them has hitherto been rather encouraging.

Br. Kies stayed at Gulladagudda from the 22nd July to the 9th August. He expounded the Gospel of St. Matthew daily to an attentive evening congregation, before which he also refuted the Vedantism of the Nudi, and whom he filled with dismay by his arguments against the truth of their book. Yet, when he left, some promised to forsake the Nudi and cleave to the Bible.

From Gulladagudda Br. Kies went to Surapoor, whither Capt. Taylor had most kindly invited him. On the road he staid a day at Tintion on the bank of the Krishna, in the Mattha of Mannappa the founder of another sect, which is spread all over the Canarese Country from Mysore to Puna. The sect is connected with the Nudi sect, it's disciples are chiefly among the Punchala (the five trades.) The abbot, an old man of 70 told Br. Kies seriously that "the Company was the incarnation of God suited to the Kaliyuga, in which we now live." At Hale-bhawli, the chief of a Nudi Mattha refused to divulge the secrets of his teaching, but his people were attentive, and a farmer, Timmappa, expressed his great joy at hearing the Gospel. He promised to accompany Br. Kies next year on a preaching tour to the Adony Country, were many Nudi people live.

Capt. Taylor received Br. Kies most hospitably. Unusually heavy rains set in late in the season, Br. Kies staid for some time at Surapur, where he had many visitors, many disputations and many opportunities for preaching the Gospel.

He met also on this journey a Romish congregation, established about 200 years ago by Jesuits, who came in the garb of Sanyasis. Br. Kies staid four days with them and preached on Sunday in their chapel on John 3,—14—16. They are sunk in great ignorance. THEY ARE RARELY visited by priests from Goa. Their liturgy is in Canarese.

Christian and Mary his wife met Br. Kies at Surapur and accompanied them to Bekkinhal, Mary's native village, they were joyfully received by her old mother and relatives and friends.

At Keadanahally where he had staid a week last year, the Guru Wira Sanga had died. Br. Kies was told that he had declared himself before his death to be fully convinced that the truth was with us, and that he wished his disciples to turn to the Gospel.

At Chappanur Br. Kies found equally well disposed people, with whom he staid 11 days. Some of them think of leaving their home and settling at Bettigherry in our neighbourhood.

May the Lord have mercy upon these lost sheep and gather them speedily to Himself.

THE MALAYALAM MISSION.

CANNANORE AND CHIRACAL.

Rev. S. Hebich; Rev. H. Gundert, and Mrs. Gundert, and Miss Kegel; Catechist, Timothy, Jacob, Gnanamuttu, J. Searle, G. O'Brien, Joseph, J. Duncan and Timothy, 2.

This station has entered into a new stage of its life. Br. Gundert, Mrs. Gundert, Miss Kegel, and with them the girls boarding school under their charge, joined the Cannanore mission from Tellichery on the 21st May. They live at Chiracal, where the necessary preparations were made for them before the monsoon by Br. Hebich after his return from the great Hindoo festivals at Payawur and Taliparambu.

Visit at Payawur 14—21st February—The multitudes appeared considerably affected by the preaching of the Gospel. The owner of the Temple complained, that since the commencement of this preaching, he lost 200 rupees every year. All his threats and tricks played against the preaching party were of no avail.

Visit at Taliparambu 6th—17th March. Also in this place, the Temple establishment is by their own confession losing every year in tribute from the votaries of superstition. The Gospel was preached again to thousands, and many books found their way into the hands and homes of Hindoo worshippers. After the sowing season the harvest time will come.

When Br. Gundert joined the station by settling at Chiracal, 17 boys, who had lived there, were removed to Tayi and placed under the charge of Timothy assisted by Paul, the first fruits of the preaching of the Gospel at Chiracal (vide 3d. report p. 45). The number of the boarders now at Tayi has increased to 23.

Br. Gundert intended to have directed his labors principally to the Schools of the Cannanore Mission, while Br. Hebich gave himself as hitherto to the work of preaching and to the service of the congregation. But a long and trying disease soon stopped Br. Gundert's work he remained incapable of using his voice from August to November and is now but slowly recovering. However the Lord has given patience and his blessing has rested upon the work.

Six adult members of the congregation have gone to their rest. Among them an old man, who had fallen into sin, but received grace to repent before his death. A girl, a sister of John who died last year of consumption was attacked by the same disease and departed this life on the 4th January 1850, full of patience, faith and joy.

17 Children and two adult persons, both of them widows, have been baptized.

Six others are preparing for baptism. Several other persons have been received as Catechumeni during the last few months.

The congregation at Anjarkandi, consisting principally of people belonging to the slave Caste, has been drawn more and more into full communion with the Church at Cannanore.

The poor Pulayas, when partaking of the Lord's supper with their European and Hindu Brethren, have wept for joy and grown in faith, and the other Brethren have felt that they must do diligence, lest they fall behind the lowest and poorest of the people, who have been made noble and rich by the grace of Christ. Twenty five of the Anjarkandi Catechumeni were received into the Church on the 30th December. On the following day the whole church celebrated the Lord's supper with great joy, amidst thanks-givings and supplications, remembering especially all the Brethren, who had formerly eaten of one bread and drank of one cup with them at Cannanore. 178 communicants were counted on that occasion. May they all be one in Christ.

The girl's boarding school left three of the pupils at Tellicherry, but received an accession of 14 girls on its removal to Cannanore. The whole number was then 52, but is reduced to 47 by the marriage of two boarders and the removal of three.

Among the 47 boarders there are 10 communicants. Some have asked for admission to the Lord's supper. Others will soon be baptized. They are diligent at school and in their work. The happy death of the above mentioned Elizabeth has made a deep impression upon many.

Peace and love have increased in the European congregation.

This congregation intimately connected with the Mission, as it is receiving more and more the true Missionary spirit, is longing for the conversion of the world, especially for the conversion of those, who live amongst us and around us. May the Lord turn all His people into workers together with him.

The schools at Cannanore, Tayi and Attadapa have been well attended.

A Pulaya school was established in the neighbourhood of Chiracal, but the poor people did not continue to send their children. The small pox has broken out at Tayi. One of the newly received boarders has died of the disease.

May all those who have been united in love and faith with the Brethren at Cannanore by the grace of Jesus Christ continue in this fellowship, wherever they may be and strive together in prayer for their Brethren, the servants of the Gospel among the Heathen, that they may be renewed in mind and spirit so that their last works may become better than the first. To God the only wise be glory thro' Jesus Christ for ever. Amen.

TELLICHERRY.

*Rev. C. Irion and Mrs. Irion, Rev. F. Müller and Mrs. Müller,
Thomas, Mattu and Gabriel, Catechists, Thaddu Schoolmaster.*

This station has been much reduced by the departure of Br. Chr: Müller and his wife to Chombala (16th March 1849,) the transfer of Br. Gundert and his wife, Miss Kegel and the girl's boarding school to Chiracal (21st May 1849) and the surrender of the work at Anjarkandi to the Brethren at Cannanore. By this change the Tellicherry congregation has been much diminished. It now consists of 68 souls 26 of whom are communicants.

A great part of the remainder of the native church live with the Brethren on the Mission premises at Nettur. They attend the Sunday services, the morning and evening prayers at the Mission house, when portions of Scriptures are expounded, and other meetings for social prayer, regularly. Yet those who shew signs of real spiritual life are few, others seem to halt between light and darkness, and others appear to have gone asleep again, and to move about like sleep walkers.

The meetings of the women are attended by the sisters, and a number of them assemble every afternoon at sister Irion's for the purpose of being taught sewing, knitting, &c.

10 children and 5 adult persons have been baptized. Among the latter is Peter an inmate of the poorhouse. He had heard the word of God for years in vain. A dangerous illness has been the means of arousing his mind. He appears now really penitent and believing. With him three women, poor sick widows, have been baptized. They seem to have found spiritual health and comfort in Christ. At the same time the mother of Thomas, the Catechist, a woman of 65 years of age, was baptized. Thomas, after having overcome many difficulties, at last persuaded his mother to follow him to Tellicherry where he served her in great love, teaching her and praying for her until his supplications were heard. With her last illness her heart began to open to the grace of God. She made great progress in knowledge and faith and was baptized on the 12th May.

Nine Catechumens are waiting for baptism. Six are boarders of the Mission school; two are Tiers from Calicut and Cochin, one is a knife grinder, who was awakened by hearing the Gospel of St. Luke read to him. They are diligent in their work.

Two families have gone to Chiracal with Br. Gundert.

Five burials have taken place during the year, viz. Thomas' mother, who died with the name of Jesus upon her lips, and four children.

Among the inmates of the Poorhouse in charge of the Brethren there are six persons who belong to the congregation. Those who are able to walk attend the services at Nettur. Thomas, the Catechist, attends the poorhouse every morning and evening for prayers. On Thursdays rice is distributed and an address delivered to those who receive these alms given by the liberality of the Residents of the station.

The preaching of the Gospel has hitherto had little effect upon the natives around us. The Bramins, who are not numerous, and the Nairs, a spirited class of people, keep at a distance from the Missionary. The Tiers are more accessible, but altogether taken up with the cares of the world. The Mussulmen hate the Gospel and shew their hatred whenever they have an opportunity. A few preaching excursions have been

made. Many will listen, confess the hollowness of their own religion, but find it hard to give up the world, while living in it. Tracts are distributed without difficulty.

The boarding school contains now 34 boys.

Abel the cook, Warid the bookbinder, Mark the printer, and Amos the tailor formerly belonged to the Boarding School. George has gone to Mangalore as apprentice to Br. Boesinger. Ebenezer Blandford has been sent to the Mangalore Indobriton school.

The mornings are given to the school, the afternoons are spent in different kinds of out door labour.

The first class have the following lessons: Exposition of the Psalms, Harmony of the Gospels, Church History, Geography of India, Arithmetic and singing.

One of the boarders has entered the service of the Mission as school-master at Tayi. Another, Gabriel, will go to the outstation Edakadu with Mattu, who is to be established there as Catechist.

Little can be said of the state of the school. We must be content to work patiently in hope.

There are eight schools connected with the stations, attended by about 340 boys.

Our books are read in them; many books are carried to the houses of the scholars, and we trust that in due time part of the seed sown will spring up.

The lithographic press has been busily employed.

THE FOLLOWING BOOKS HAVE BEEN PRINTED.

	Pages.	Copies.	Total Pages.
Harmony of the Gospel.....	288	350	80,800
Ancient History.....	136	300	40,800
Biblical History, Samuel to Elijah.....	112	360	10,080
Pilgrim's progress.....	154	300	46,200
Barth's Old Testament.....	96	500	48,000
Paschimodayam.....	98	200	19,600
Monthly Missionary News.....	72	150	10,800
Total Pages.....	956	2,260	266,280

CHOMBALA.

*Rev. Ch. Müller and Mrs. Muller, Catechists Paul and Mattai,
Schoolmasters Jacob and Lucas.*

This station was commenced on the 17th March 1849, and the little congregation numbers already 23 adult persons and 15 children, communicants 23. They appear to grow in grace, and rejoice greatly in having their friend and Minister among them.

Christian friends have assisted Br. Müller by their liberal gifts in building a cha-

pel,* which was opened on the first Sunday in advent last. On that day many heathen also attended.

The Christians assemble at the Mission house for morning prayers, two evening services are held during the week and two services on Sundays.

On the first Monday of December last the first Missionary meeting was held, when the whole new congregation prayed joyfully together for the coming of Christ's Kingdom upon the whole earth.

The men have a private meeting for social prayer once a week; so have the women. The Lord's supper has been frequently celebrated.

The first marriage was solemnized at Chombala on the 21st April.

Micha's wife who had run away from her husband after his baptism returned with her children after some months. Micha's father, an old drunkard, was driven to his son's house by want. At first he only laughed and mocked at the Gospel. But after some time, to the astonishment of all, his mind seemed changed. The very expression of his face was altered, he was baptized with Micha's wife and children.

Matti, a Tier, a mason by trade, accompanied Br. Müller from Tellicherry and was exceedingly useful in building the Mission house and chapel. His sincerity and desire after grace were so evident, that he was baptized at Christmas, together with his wife, mother-in-law and children upon all of whom the baptism of Micha's family at Pentecost last had a blessed effect.

Also two infants were baptized on 15th July and 23rd September.

Seven children of this congregation are in the boarding schools at Tellicherry and Chiracal; 11 children under 10 years of age live with their parents; five of them attend the school in charge of Lucas, whose health is too weak to admit of his engaging in any severe labor.

The young women and the girls of the congregation attend school conducted by Mrs. Müller where they are taught sewing, knitting and reading and learn lessons in Bible History.

A Sunday school has been established for the benefit of the adults who do not know how to read.

The field surrounding the Mission house has been purchased, hedged in, and planted with palm trees and plantains.

Several converts are engaged in fishing, their hereditary trade. All of them have to work for their bread. Formerly the heathen used to say: "Ah! you are lazy fellows, whom the Padres will feed." Now they turn round and say: "What is the use of turning Christians? they must work as hard as others for their daily bread."

The Gospel is frequently preached to passers by under the shade of a Banian tree by the side of the Calicut road.

A Hindu festival at Çirur was attended by Br. Müller and Paul on the 12th and 13th December. They were badly received and were put to some danger by three Elephants, which were driven at them. But they were not hurt.

Two schools at Wadagara, one under a heathen schoolmaster, the other under Jacob contains 50 boys.

May the Lord be pleased to continue His blessing upon the work commenced by His grace in and about Chombala.

* F. Anderson Esq. Rs. 50	Mrs. Conolly..... Rs. 25	Mrs. Fowlis.... Rs. 10 0
Mrs. Genl. Walker. ,, 10	Mrs. Williams..... ,, 20	Paul..... ,, 2 9
A. Hall, Esq. ,, 20	A Friend..... ,, 4	Cornelius..... ,, 6 0
Dr. Macfarlane..... ,, 5	Lieut. Horsly..... ,, 25	Paul's mother... ,, 0 6
A Friend's mite..... ,, 5	Lieut. O'Connell... ,, 15	Lucas..... ,, 0 5
A Well wisher..... ,, 30	A Friend's gift..... ,, 25	

CALICUT.

*Rev. M. Fritz and Mrs. Fritz, Rev. J. Huber and Mrs. Huber,
Catechists Abraham, Paul, Christian, Jacob.*

A sufficient measure of health has been granted to the labourers engaged in this part of the vineyard. The past year however has been marked by sore temptations and falls among the members of the Church.

One of the Catechists, who had for some time labored zealously and successfully at Kotekal among the Nayadis, was puffed up by pride. The Brethren warned him in vain. He fell into gross sin. He came to accuse himself and was at once removed from his office. Now he appears humbled. May the Lord give him grace.

Titus, who for a short time was employed as schoolmaster in the girl's school and whom the Brethren had known for years, and trusted as one of their best men, ran away with one of the (in appearance) most hopeful girls. This was a sad blow, as heavy as it was unexpected. Driven back by want and misery, they returned under professions of repentance. Titus was sent to Tellicherry, where the Brethren kindly offered to employ him as a servant, and to observe him closely, and Esther found refuge at Chiracal with Mrs. Gundert. But alas! both of them seem to have been hardened by their sins, and no signs of real repentance have become visible.

Also one of the Christian schoolmasters at Coilandy had to be dismissed on account of falseness and cheating. Thus the Gospel was betrayed by its servants. The Brethren were deeply grieved.

A few men were, God be thanked, at hand fit to take the posts from which the unfaithful people had to be removed.

No converts have been added to the Church since the last report. A Tamil christian with his family has joined the congregation.

Several candidates for baptism have been under instruction, but the Brethren have been afraid of trusting to professions and appearances after their sad disappointments.

Some Tamil Christian families, who keep up caste, have returned, after a long separation from the Mission Church, and have been permitted to attend the sermons but unless they give up caste bona fide they shall not be admitted to the communion. No peace, no truce with the spirit of caste! has been the watchword of the Brethren.

The female boarding school contains at present 29 girls.

One of the girls from Beyypur had to be dismissed on account of her age and also for unsatisfactory conduct. In consequence of her removal three younger sisters were also withdrawn. Another girl was taken away by her mother. Two others were married. The health of the children who now live in a roomy and healthy house has been good.

In the *Nayadi Colony* at Kotekal we cannot speak of any marked improvement during the past year.

The poor people work at times cheerfully and diligently, at times prove rather troublesome. We must go on in faith, and wait patiently for the Lord's blessing on this branch of our work. One of the young men has made such progress at school, that he is employed as assistant to the schoolmaster. He and another young man give evidence, that the grace of God is working in their hearts. They no longer attend the heathenish ceremonies of the rest, and pray and read the word of God together morning and evening.

The brethren have employed the opportunities offered to them on their visits to their schools and the Nayadi Colony, for preaching the Gospel to the heathen. The people listen, but are full of objections to the way of truth.

The **POORHOUSE** is under the superintendence of the brethren. The Gospel is preached to the inmates, and to those who receive alms there, but a truly Christian man to take charge of the daily management of the house is much wanted. At present a heathen man is in charge.

The *schools* are on the whole well attended and are important Auxiliaries to the Mission. An English school was established some time ago, and bids fair to become a blessing to many of the younger generation. Br. Huber has taken charge of this school.

Eight vernacular day schools at Calicut, Coilandi and Budur, are attended by 220 scholars.

The Nayadi colony school has 12 pupils.

The school attached to the Church at Calicut consists of 11 scholars.

The English school is attended by 80 boys of many different Castes.

The female day school under the charge of Mrs. Huber is attended by 7 girls.

May the Lord in mercy grant new strength and prosperity to His servants and pour out His Spirit upon the people.

NILAGIRI MISSION.

Rev. G. H. Weigle and Mrs. Weigle, Rev. M. Bühler and Mrs. Bühler, Rev. C. Moericke, Rev. Fr. Metz, Catechist Satyanaden, Schoolmasters Mordecai and Sanurumuttu.

The departure of Mr. G. Casamajor, the faithful and zealous friend of this infant Mission, has rendered this year a year of mourning for the Brethren on the Nilagiris. Our beloved friend had the work of this Mission at heart to the last day of life, and when he died, left his property to the same cause to which he had devoted the last years of his life. Kaity, the residence of Mr. Casamajor, will be converted into a suitable dwelling place for Missionaries by the sale of its costly furniture &c; the library will become the Mission Church, and the abode of our dear friend will, under the blessing of the Lord become the centre and fountain of the Mission on the Hills. (Extracts from a letter addressed by one of the Brethren to Miss L. Casamajor, the surviving sister of our departed friend, are subjoined, which will present a faithful though very imperfect sketch of his character and the employments of his latter days.)

Three Brethren are now permanently established on the Hills.

Br. Weigle and his wife, who commenced the Mission in connection with Mr. Casamajor, in the year 1845, left the Hills at the end of December last. Br. Weigle finding his health tolerably restored, has gone to Dharwar. His stay in the North of the Canarese country—for the so called Southern Mahratta country is in reality Canarese ground—will be of great advantage to him as translator to the Committee now engaged in revising the Canarese translation of the Bible.

Br. Bühler after having been absent during the greater part of the year during which he assisted Br. Moegling at Mangalore in the Catechist school, has returned to his station accompanied by Mrs. Bühler who has lately joined him from Europe.

Br. Metz whose health does not permit him to work in the low country has been stationed on the Hills by our Committee.

The Sunday services and daily morning and evening prayers at the Mission house were regularly attended by all the members of our small Mission community.

Two infants were baptized and two marriages solemnized during the past year.

The convert mentioned in the last report has grown in grace. He has broken off his inveterate habit of eating opium, not without a conflict at times fearful. He has burnt his charm-books and withstood temptations, strong indeed, to return to these works of darkness so profitable among the superstitious inhabitants of the Nilagiri. He learned to read and to write in company with little children though a man advanced in age, because he longed to read the word of God himself. The brethren intend to baptize him soon, if it please God, as the first fruit of the Nilagiri Mission.

The poor Badaga still resist the Gospel which the Lord has given to them, and which would to them also be the power of God unto salvation. They fight against God's love. May they soon be overcome and triumphed over by Christ Jesus.

The population of the Hills consists of about 12,000 Badaga (these are on the increase) 400 Toda, 500 Kota, 300 Kurumba and Irula.

The brethren have visited the greater part of the several hundred villages scattered on the Nilagiri, and have become personally acquainted with a large number of people. They think that generally they are considered as friends, whose assistance and counsel is readily sought in every difficulty.

Tamil and Canarese books begin to be read not only in the schools, but also in the houses of the Bagada.

A Badaga one day said: The word of God is very sweet, it makes me forget eating and sleeping.

Some Todas have a Tamil new Testament, which without being able to read, they worship every morning and evening.

Others from an indefinite belief in the power of Christ, have received His name among the rest of gods, and would not think, that any thing could prosper without the invocation of His name.

Br. Metz was once entreated to come to a certain village, but when he approached, messengers were sent to beg that he might desist from his visit, for they were afraid, lest their god would run away from fear or anger, if the Padre was received into a house.

One of our schoolmasters once heard one of the head men with a number of people invoking the name of Jesus the saviour of the world among other gods, while they knelt by the bank of one of their mountain torrents.

The brethren have been diligent in visiting as many of the assemblies of the people as they could, principally their funeral gatherings and were generally allowed to preach the Gospel freely.

Many of the Badaga bewail the depravity of their people, and confess that they have no hope of amendment except through this new doctrine.

The schools of the Mission are attended by from 70—80 boys. They are taught the Bible, reading and writing, Arithmetic and Geography. They are generally quick. One of them has learned a little English and purchased an English new Testament for its proper price, which he managed to pay off gradually in milk.

Mr. Casamajor during the last year of his life, translated a great portion of the Gospel of St. Luke into the Badaga dialect. The brethren will finish this work which is destined for the use of the old people, who are not familiar with pure Canarese.

May the grace of God in Christ be revealed to the old and to the young. May all the Heathen know Him who is their Saviour as well as our's.

Conclusion.

In presenting this report to our English friends we would entreat them not to grow weary in well doing. We stand greatly in need of their constancy in supporting our Mission during a season when our own resources may fail to a greater or lesser extent. We learn that our committee have had to commence this year with contracting a debt of 35,000 fr: in order to cover the current expenditure of the Mission.

The subjoined account will show that we endeavour to live as simply and cheaply as we can. The gifts of our friends are not spent upon ourselves, but upon our work. We have therefore a good conscience in going a begging among those who love the people of this country, who love the Lord their God and who have it in their power to supply our wants. Shall we be disappointed? Assuredly not. Or shall it be said, that the poor heathen who have no hope, give more liberally to their dumb idols than those who believe in Jesus Christ to the glory of the living God?

EXPENDITURE OF THE MISSION

DURING THE YEAR 1848—1849.

	R.	A.	P.		R.	A.	P.
Expenditure of 24 Brethren and 15 Sisters ..	20,715	3	5½	Postage.. ..	1,065	2	9
Brother Loyer and family's voyage to Europe ..	3,200	0	0	Building and repairs ..	5,177	2	10
Journeys.. ..	2,255	1	4½	Printing establishment ..	574	0	7
Native schools ..	2,525	1	½	Sundries.. ..	591	2	8
Girls institutions & schools.	2,748	0	7½	Taxes	133	3	1½
Boys institutions.. ..	3,601	0	7½	Economy.. ..	1,156	2	1½
Catechists	2,118	3	5½	English schools ..	1,397	0	0
Moonshees	650	2	0	Weaving.. ..	137	0	3½
Libraries.. ..	305	2	2½				
				Total Rs..	48,354	0	2½

CENSUS OF THE MISSION.

	Established in	European Agency.		School-masters.		Schools.						Congregations.				Totals.							
		Brethren.	Sisters.	Catechists.	Christians.	Heathens.	Preparandi.	Scholars of the Mission.				Other Scholars.		Total.	Communicants.	Not communicants.	Children.	Total.	Catechumeni.	Members of the church and catechumeni.	Schoolmasters & scholars not belonging to the Mission	Grand Total.	
								Boarding Schools.		Day schools.	English scholars.	Verna- cular schools.											
								Boys.	Girls.			Boys.	Girls.										
I. The Canara Mission																							
1—Mangalore	1834	7	2	3	2	3	11	53	28	28	144	93	0	346	138	34	168	340	34	374	240	614	
2—Mulki	1843	1	1	0	0	0	0	0	0	5	0	0	0	5	25	5	21	51	1	52	0	52	
II. The Southern Mahratta Mission																							
1—Dharwar	1837	1	1	0	0	7	0	0	11	0	0	330	10	351	25	0	28	53	0	53	347	400	
2—Hubli	1839	2	1	0	0	8	0	0	0	0	0	300	40	340	2	0	0	2	0	2	348	350	
3—Bettigherry	1841	2	1	1	0	8	0	0	0	0	0	255	66	321	2	0	0	2	7	9	329	338	
4—Malasamudra	1841	1	0	0	0	1	0	0	0	0	0	18	0	18	3	0	0	3	4	7	19	26	
III. The Malayalam																							
1—Cannanore & Chiracal ..	1841	2	2	3	2	3	0	23	47	0	0	150	0	220	202	47	84	226	33	366	153	519	
2—Tellicherry	1839	2	2	3	1	8	0	34	0	13	0	340	0	387	26	8	34	68	9	77	342	425	
3—Chombala	1849	1	1	2	2	1	0	0	0	8	0	50	0	58	23	1	15	39	3	42	51	93	
4—Calicut	1842	2	2	4	2	6	0	0	29	0	87	220	0	336	34	8	41	83	20	103	313	416	
IV. The Nilagiri Mission	1846	4	2	1	2	0	0	0	0	2	0	75	6	83	7	5	9	21	2	23	81	104	
Total		25†	15†	22	11	45	11	110	115	56	231	1831	122	2465	487	108	400	995	113	1108	2229	3337	

* Exclusive of 12 scholars belonging to the Mission at Mangalore.

* Exclusive of 13 scholars belonging to the Mission. † Inclusive of 107 English and East Indian. ‡ Members 2 Brethren and 2 Sisters at Home.

DONATIONS.

Received from October 1848 to October 1849.

MANGALORE.

	R	½	P
Lieut. Ranken	30	0	0
Rev. B. Field	30	0	0
W. Lavie Esq.	240	0	0
Rev. H. Mengert	10	0	0
Capt. Hebbert	50	0	0
Mrs. Genl. Walker	27	3	3
Major Congdon	10	0	0
Capt. Ditmas	100	0	0
Mrs. Genl. Walker	30	0	0
A friend in England	8	1	0
H. Stokes Esq.	500	0	0
Collection by ditto	83	0	0
T. L. Blane Esq.	500	0	0
Lieut. Col. White	100	0	0
Capt. Colbeck	24	0	0
Dr. McFarlane	50	0	0
J. Walker Esq.	300	0	0
A. Hall Esq.	200	0	0
Lieut. Ranken	60	0	0
W. Robinson Esq.	205	0	0
G. Harris Esq.	100	0	0
F. Anderson Esq.	300	0	0
Serjt. Major Mitchell	5	0	0
Capt. Coode	40	0	0
Lieut. Pringle	30	0	0
Major Woodfall	120	0	0
Rev. G. W.	300	0	0
Donations to the English School	1397	0	0
	4850	0	0

MERCARA.

Capt. Rundall	70	0	0
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SHIMOGAH.

Capt. Onslow	100	0	0
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DHARWAR.

Dr. J. S. Winchester	20	0	0
D. Young Esq.	29	0	0
Mr. Courpalais	36	0	0
From a well-wisher for girls school	10	0	0

	R	½	P
Lieut. Francis	50	0	0
Mission box in Chapel	5	1	4
Col. Prior	50	0	0
Mr. Whittle	9	0	0
Viator	200	0	0
Colonel Coffin	140	0	0
A. D. Robertson Esq.	160	0	0
P. W. Leggy Esq.	50	0	0
A. N. Shaw Esq.	100	0	0
Captain Gifford	10	0	0
Captain Gompertz	7	2	0
Capt. West	6	0	0
Lieutenant Sims	6	0	0
G. Offner, Esq.	3	0	0
W. W. Bell, Esq.	100	0	0
For building purposes do.	100	0	0
Tamil Schoolmaster	0	2	0
W. Hart, Esq.	120	0	0
H. Springer, Esq.	50	0	0
Lieut. Campbell	75	0	0
D. Young, Esq.	50	0	0
Capt. Wingate	100	0	0
Capt. Hore	5	0	0
W. E. Frere, Esq.	200	0	0
For schools 2 months Subscription do.	20	0	0
A Friend, Ahmedabad	100	0	0
Capt. Hamilton	10	0	0
J. M. Blunt, Esq.	100	0	0
For schools one month W. Prior, Esq.	5	0	0
J. Michael	0	1	0
J. W. Misprratt, Esq.	50	0	0
Col. Macane	50	0	0
Mrs. Brett	30	0	0
Mrs. Anderson	20	0	0
Mrs. Col. Morris	20	0	0
Mrs. Pope	20	0	0
Rev. H. Brenton	10	0	0
Mrs. Carter	5	0	0
Lieut. Griffith	15	0	0
Capt. Ponsonby	30	0	0
By Rev. Dr. Wilson—Tucker, Esq.	100	0	0

2217 2 4½

NILAGIRIS.

	R	½	P
A Friend	750	0	0
Col. Alexander	50	0	0
Col. Alexander	70	0	0
J. W. Cherry, Esq.	10	0	0
Mrs. Dickenson	100	0	0
A Friend	8	3	0
	<hr/> 988 3 0		

CALICUT.

H. Morris, Esq.	100	0	0
J. W. Goodwyn, Esq.	100	0	0
Capt. A. G. Young	5	0	0
J. W. Goodwyn, Esq.	120	0	0
G. Glasson, Esq.	5	0	0
J. D. R. Robinson, Esq.	4	3	0
For schools—H. V. Conolly, Esq.	200	0	0
H. V. Conolly, Esq.	225	0	0
For girls' school—Mrs. Young	5	0	0
Mrs. Goodwyn	120	0	0
Mrs. Young	5	0	0
For sick children—Mrs. Young	5	0	0
	<hr/> 895 3 0		

TELLICHERRY.

Smith, Esq. Manantody	20	0	0
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MADRAS.

By G. Van Someren, Esq.			
Lieut. P. O'Connell	100	0	0
Capt. Rundall	35	0	0
The Brethren H. M. 25th Regt.	26	1	0
By the Rev. Mr. Lugard	72	0	0
The Brethren of H. M. 25th Regt.	50	0	0
Lieut. P. O'Connell, subscription until the 1st October 1849, 10 months at 25 Rupees	250	0	0
	<hr/> 523 1 0		

FROM ENGLAND.

Collection by Mr. Bell & Mrs. Dix	£5	0	0
Collection by Mrs. Mills	5	0	0
E. H. Mills, Esq.	10	0	0
	<hr/> £20 0 0 229 0 0		

CUDDAPAH.

E. Maltby, Esq.	100	0	0
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MADRAS.

Col. A. Lawe	250	0	0
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HYDRABAD.

General Frazer	50	0	0
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TRICHINOPOLY.

	R	½	P
By E. Maltby, Esq.			
Dr. J. Hichens	25	0	0
E. Maltby, Esq.	100	0	0
Rev. C. D. Gibson	5	0	0
Lieut. Gerard	5	0	0
Capt. Mc'Donell	3	0	0
Capt. Gunthorpe	3	0	0
J. K. W.	5	0	0
Lieut. Col. Wahab	30	0	0
F. G.	3	0	0
	<hr/> 179 0 0		

BANGALORE.

From the Brethren by Capt. Young	36	0	6
Capt. Bisset remitted:			
Capt. Bisset	80	0	0
Lieut. Hickley	70	0	0
„ O'Connell	30	0	0
Ensign Bruce	10	0	0
Capt. Brockman	9	0	0
	<hr/> 199 0 0 235 0 6		

THE CHURCH AT CANNANORE.

The Brethren of the 12th Regiment	50	0	0
The Brethren of the 43rd Regiment	15	0	0
Mr. Fitz Gerald	5	0	0
The Sisters	8	2	0
The Brethren of H. M. 94th Regiment	21	1	0
Capt. S. D. Young	30	0	0
The Sisters	7	0	0
The Brethren of 12th Regiment	50	0	0
Mr. Fitz Gerald	5	0	0
Mr. Boileau	100	0	0
The Brethren of H. M. 94th Regiment	26	3	0
The Brethren of the 43rd Regiment	44	0	0
4 Brethren of H. M. 94th Regiment a present to the Lord	4	0	0
A mite	5	0	0
The Brethren of the 12th Regiment	60	0	0
3 Children's box	7	3	0
The Sisters	8	0	0
Mr Fitz Gerald	5	0	0
The Brethren of H. M. 94th Regiment	27	1	0
Capt. S. D. Young	5	0	0
Capt. A. G. Young	10	0	0
Sisters	9	2	0
Mr. Fitz Gerald	5	0	0
The Brethren of the 12th Regiment	70	0	0

	R	½	P
The Brethren of H. M.			
94th Regiment	18	3	0
Sisters	4	2	0
Mr. Fitz Gerald	5	0	0
Brethren of the 12th Regt	40	0	0
Brethren of H. M. 94th			
Regiment	23	3	6
Sisters	5	0	0
Dr. Birch	20	0	0
Mr. Fitz Gerald	5	0	0
Good Friday's gift	5	0	0
E. King, Esq.	100	0	0
Brethren of H. M. 94th			
Regiment	20	1	0
Mrs. General Waker	30	0	0
Mrs. Cummin	7	0	0
Capt. Halliday 2 months	20	1	0
From a Brother of H.			
M. 94th Regiment for			
the Lord Jesus	3	0	0
Sister for 2 months	8	0	0
Captain A. G. Young	10	0	0
A Friend	6	0	0
Brethren of H. M. 94th			
Regiment	21	3	9
Lieut. C. H. Dun	100	0	0
Captain A. G. Young	10	0	0
Mr. Fitz Gerald	10	0	0
Dr. Birch	40	0	0
Captain A. G. Young	10	0	5
Brethren of H. M. 94th			
Regiment	21	3	0
Captain Halliday	20	0	0
A Friend	5	0	0
Sisters	7	2	0
Brethren of 12th Regt.	40	0	0
Captain A. G. Young	10	0	0
Dr. Birch	20	0	0
Mr. Fitz Gerald	5	0	0
Brethren of H. M. 94th			
Regiment	21	3	0
Sisters	6	2	0
Mrs. Cummin	8	0	0
Mr. F. G.	5	0	0
Captain A. G. Young	10	0	0
Captain Halliday	10	0	0
Dr. Birch	20	0	0
Adjutant Temple	50	0	0
Brethren of H. M. 94th			
Regiment	27	1	0
Sisters	7	0	0
Mr. F. G.	5	0	0
Captain Halliday	10	0	0

	R	½	P
Dr. Birch	20	0	0
Adjutant Temple	10	0	0
Lieutenant Riach	2	0	0
Brethren of H. M. 94th			
Regiment	20	2	0
Sisters	9	0	0
From a Brother of H.			
M. 94th Regiment for			
the Lord Jesus	3	0	0
A Friend	4	0	0
Captain J. Halliday	10	0	0
A thank offering	100	0	0
Mr. F. G.	5	0	0
Brethren of H. M. 94th			
Regiment	18	1	0
Sisters	10	2	0
A Friend	5	0	0
Captain Halliday	20	0	0
By Mr. King, P. Leng-			
lis	10	0	0
Capt. A. G. Young	20	0	0
F. Anderson, esq.	10	0	0
Collections in the month-			
ly Missionary meetings	5	3	10½
H. M. 94th Regiment	10	0	0
Collection on the Church			
Mission box	28	3	0½
			1735 3 2½

KAMPTEE.

By Captain C. F. Irby		
Major Woodward 32nd		
Regiment	50	0 0
Major Alack, Artillery	10	0 0
A Friend	10	0 0
Captain C. F. Irby.	100	0 0
		170 0 0

BOMBAY.

Collected by the Rev.		
C. W. Isenberg		
C. W. J.	10	0 0
Captain Hebbert, Surat	50	0 0
Captain Willoughby	50	0 0
Rev. H. Mengert	10	0 0
Bishop of Bombay	100	0 0
A Friend	50	0 0
W. P.	10	0 0
R. W.	15	0 0
J. Jefferson	20	0 0
W. Acland	50	0 0
Dr. Stevenson	13	0 0
		378 0 0

*N. B.—Those Donations which have been received since November 1849, will be acknowledged in the next Report.

*Some errors, it is feared, have crept into this list of Donations, which will be rectified in the next Report, D. V.

APPENDIX

TO THE NILAGIRI REPORT.

MANGALORE, 20th August, 1849.

MADAM,

You will not, I trust, unwillingly receive this letter, addressed to you by one, who has not indeed the honor of your own personal acquaintance, but who has had the privilege of the friendship of your excellent Brother, Mr. G. Casamajor. During my stay on the Hills in March and April last, when I often had the pleasure of seeing our dear friend at Kaity, he once favored me with the perusal of one of your letters, expressing his joy that you held exactly the same views which he entertained himself, regarding the Puseyite movement in the Church of England. Since his departure the thought has often been in my mind to address you, and to send you a faithful picture (as it were) of your esteemed Brother, attempting to depict in words that living image of him, which will never I think be effaced from my mind, until we shall by the grace of the Lord who has redeemed us, meet before the throne of glory. The execution of this purpose will be a most welcome and refreshing task for the grateful love, which I bear to our departed friend in common with all the other Brethren of our Mission, who have had the honor of personal intercourse with him, and may (I venture to hope,) afford you that mournful joy, with which we contemplate the likenesses of those, who have gone to their rest before us. I shall be careful to add no colouring of my own, but faithfully copy the impression, which I have received of the character, the mind, and heart, of the common object of our love and esteem, during an acquaintance of more than two years, the last years of his earthly pilgrimage.

It was an extraordinary, and a beautiful sight—most lovely to the eye of an Indian Missionary, to see a gentleman after an honorable career in the service of the Government of this country, retire from the business of the world into quiet solitude, and resolve in the name of Christ to spend all the strength of the remaining years of his life in an effort to prepare the way of the Lord among a secluded tribe of Hindus, among whom the Gospel had never been preached effectually, and who had little hope of being served in the ordinary course of things, by those Missionary societies, who have engaged in the great work of the evangelization of the people inhabiting the vast plains of India. Thus dear Mr. Casamajor established himself on the Nilagiri Hills.

I wish I could let you have a glance of Kaity, the beautiful sequestered residence of your esteemed Brother: At the foot of the Doddabett, the highest mountain of India, South of the Himalaya; the very crown of Southern India, in a fruitful valley which knows no winter, and which dissected by the narrow vein of a clear brook, stretches to the west, for three or four miles until it reaches one of those precipitous mountain walls, over which the waters gathered around the sky-girt, cloud-capped peaks, gush into mighty ravines, which communicate with the sultry plains below. At the foot of the towering Doddabett, a mile below the high road leading from Ootacamund to Coimbatore, the seat of the Collectorate in the low country, lies Kaity, the abode for a few years, of dear Mr. Casamajor, or rather his halting place between the long and hot journey of his Indian life, and his entrance into his heavenly home.

The house is surrounded by beautiful garden grounds, a little neglected, and by clusters of Badaga (Burgher) villages, which [it was his fervent wish, and daily prayer] should in due time be watered from Kaity, as the centre of an evangelical Mission, with the waters of eternal life. At Kaity, I first had the pleasure of seeing him, a fine old Gentleman, a foot taller than other men, stooping to us, while he conversed kindly and gravely. He was kind to all people, but peculiarly to Mis-

sionaries, having as it were joined their ranks himself. The evangelization of the Hills was the great and holy theme of his thoughts and prayers, day and night, and to this object of his heart he turned all his energy, impaired, but not broken by a long residence in a tropical climate. At the age of 55 he began learning the Canarese language, a dialect of which is spoken by the Badaga population; when others go to rest, he rose to earnest exertion, as if the evening of his life was the morning of a fresh day to be spent in the Lord's service. From our society he obtained first one Missionary, Br. Weigle, and then two more, the Brethren Bühler and Moerike. In Canarese Mr. Casamajor made very respectable progress, being assisted by his knowledge of the Tamil and Teloo-goo languages, so that after two years he was able to take the superintendence of a large Badaga school, established on his grounds and supported by his liberality (which was perhaps too great in some respects) into his own hands. Every day, his health permitting, he would walk up at noon to that school, built at some distance from the dwelling house, on an open high ground, praying as he went (for he was eminently a man of prayer) in order to hear the lessons of the poor half-clad, but smiling and intelligent Badaga boys, who looked up to him, no doubt, as to a person coming from a higher and better world. You would there see the honored Gentleman, who had sat on the bench of justice in the chief seats, who had held counsel with the rulers of the country, who had been the object of veneration to the good and the terror of evil doers, resting on a wooden box in the place of the schoolmaster, rejoicing in the glory of thus serving his Lord, and overflowing with love to the poor heathen lads, for whom a day of Gospel light and Gospel grace—he firmly believed, had now dawned.

Being full of love towards these people, he was not content with relieving their spiritual wants or rather preparing the way for the deliverance of their souls, but did not think it beneath his dignity to attend to their bodily diseases, and to remove them as far as was in his power. There was a room in Kaity house, a sort of hospital, where Mr. Casamajor for a long time attended every morning from 7 to 8 o'Clock, giving medicines to the fever patients, putting plasters upon the wounds and sores of the poor, giving clothes to the naked, and alms to the destitute. The poor people no doubt sometimes abused his kindness, and he detected such practices now and then, but the current of his sympathies was too strong to be stayed by such sad experiences.

To our Brethren he was a friend indeed, uniting the kindness and wisdom of a father with the cordiality and good fellowship of a colleague in the common work. I myself look back with sadness and joy to many a happy and hallowed hour spent in his company. He had the experience of a man arrived at the end of an active and long life spent in important offices; he was a wise counsellor. But he had also the simplicity of a child; he was easily deceived by the designing. His mind was richly stored with various learning, and capable of deep search, but his chief book and the constant object of his meditations was the word of God. With a lively fancy, a cultivated and classical taste, an excellent memory, and a full mastery of his mother tongue, he was a man of admirable conversational talents, and it was a pleasure and a gain to listen, sometimes for a long while, to his thoughtful and eloquent discourse replete with sound sense and biblical truth.

I have said above, that he was a man of prayer. That he was. I know no man who is so careful, as our departed friend was, of spending a due proportion of his time in secret converse with God. He used to rise at five in the morning, but with the exception of the hospital hour he was accessible to nobody,—not to the greatest personages—before 10 or 11 o'Clock. In the same manner he would spend the end of each day in solitude, retiring after 5 o'Clock and returning to the library or sitting room

after six. With prayer, social, when there were guests which was rather the rule than the exception at Kaity—the day was closed, when indeed he spoke as in the presence of the living God, never making a speech instead of a prayer, but addressing in holy awe the almighty and righteous Lord of all in the name of Jesus, in whom he believed. Altogether, his residence at Kaity seems to have been to our dear friend the outer court, the vestibule of heaven. As a priest he took up his post between earth and heaven, labouring in his soul and interceding for the salvation of the Badaga tribe, and all the tribes of India, but of the Badaga especially, for four blessed years. His prayers will be heard in God's time; and his works will follow him.

After his departure—he fell asleep on the afternoon of the 29th May—his last will, if any further proof had been wanted, bore testimony to his unreserved devotion to the cause of the Gospel on the Nilagiris. With the exception of a few legacies, he bequeathed all that he had to the Nilagiri Mission. (Major Minchin the executor writes to me under date the 6th August “If I can get £1500 for Kaity the property of the Mission will amount to £3000 at least, which at 5 per cent would give £150 a year!) Thus Mr. Casamajor has secured for the Nilagiris by his liberal bequest the services for ever—as long as there will be a German Mission at least, of a Missionary. I hope however, that our Committee will be able to have always two if not three Brethren on the Hills, in order to carry on a Mission, commenced by so devoted and excellent a friend, in an efficient manner, and to open the arms of Christian love not only to the Badaga, but also to the Toda, and the Kota, and the other tribes, who form the native population of this “sky-island,” as Ritter calls the Nilagiri Hills.

I have not seen as much of Mr. Casamajor, as the Brethren of the Nilagiri Mission. Still I have had the privilege of familiar intercourse with him for some weeks, at three different times; early in 1847, in the spring of 1848, and in March and April past, and have carried on a correspondence with him which was sometimes very animated.

In short your sainted Brother, dear Madam, has been a noble and a holy man here below, an honor to the religion of Christ, whom he professed among men, a sweet odour of grace to those who knew him. Being a man, he had to bear his share of human frailties. His temper might have been more equal. He might have been more patient of contradiction, less firm in retaining his own opinions or prejudices. These were faults and blemishes not to be praised, but to be excused in an unmarried Gentleman of his age and standing, who had all his life been his own master, and the centre of the society in which he moved. But beneath this cover of hair-skins there was a sanctuary of grace hidden, a temple full of incense of prayer, of sacrifice of love, and of the very presence of the Lord.

Among the whole population of the Kaity valley and farther, he was held in the highest veneration. To these people he appeared almost in the light of a beneficent divinity. When he died, they said, they were sure, “he would return soon.” His name will long be remembered. When the Gospel will be known among them, they will begin to understand and to appreciate the character of a Christian man, who was indeed to them as an angel of God. Dear Mr. Casamajor had a favorite walk on the farther side of a tank in front of the large hall of his library, overhung by splendid trees, and shut in by thick bushes. On that spot, he sometimes said, he would like to be buried. But when his end drew near, he changed his mind, having regard to the ignorance of the people, who from veneration might have set up some worship there, and chose the Ootacamund burial ground for his resting place. There his body has been committed to the earth in the sure hope of a joyful resurrection. The name of the Lord be praised.

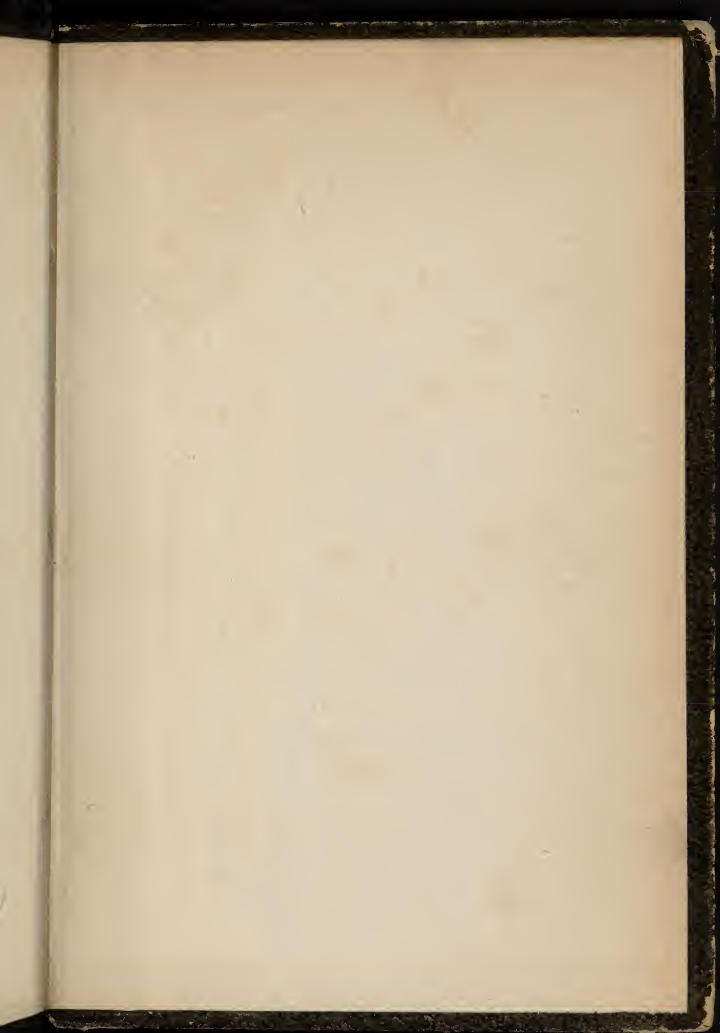
After his death, at which the Brethren and Major Minchin were present, and

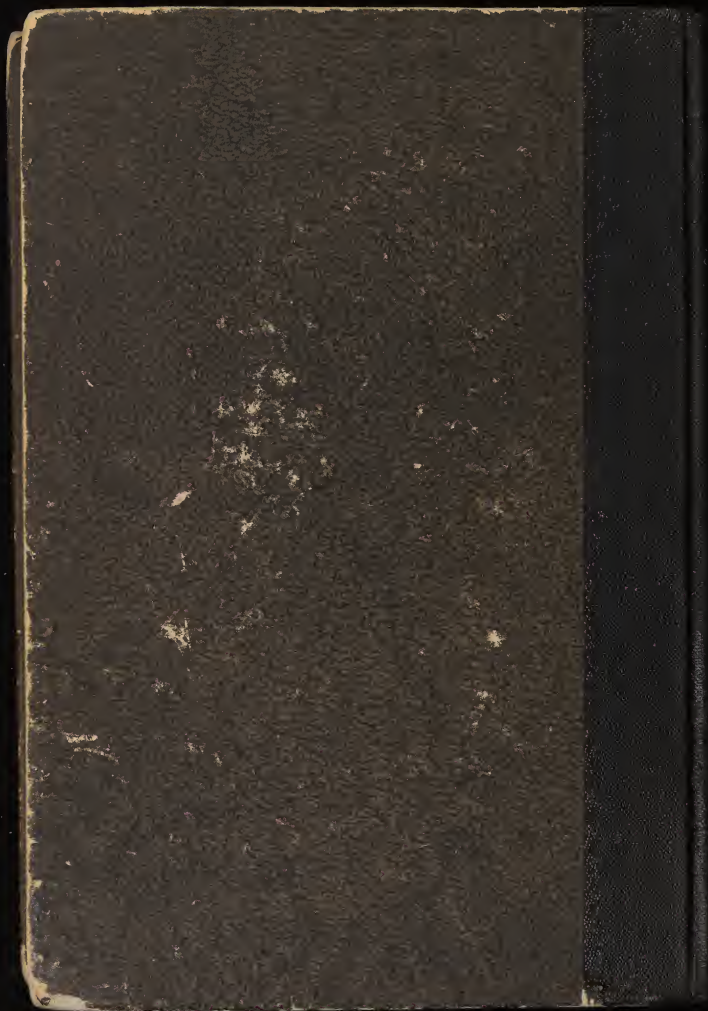
which was indeed a peaceful falling asleep in Jesus, those who wished to see his body were admitted into the house. The villagers came to take leave of their Friend. "He would come back" they said. One of our Mangalore youths, now on the Hills gave an account of Mr. Casamajor's death to some of his brethren here, and added "We were permitted to enter the room and to see the body. It lay upon a bier, very beautiful, the face full of smiles, very beautiful." Those who have seen him in life, can imagine the beauty which struck this young Hindoo Christian so much, and you will not yourself have forgotten nor forget his beloved face. But the glory of the resurrection will be greater, when He will have fashioned our vile bodies according to His own glorious body by His Almighty power.

I must conclude, tho' I would fain continue to speak of one so justly beloved, to whom our Mission and myself personally owe so much. The letter has grown long, I hope not too long.

May the peace and grace of the Lord be with you, Dear Madam !

I have the honor &c.





THE

TENTH REPORT

OF THE

GERMAN EVANGELICAL MISSION,

IN THE

CANARA, SOUTHERN MAHRATTHA,

AND MALAYALAM PROVINCES;

AND

ON THE NILACIRIS.

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BANGALORE:

PRINTED AT THE WESLEYAN MISSION PRESS.

1850.

